

AUXILIARY GUIDE NUMBER FOR JULY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"I promise every soul holding any place of responsibility that the blessings of the Almighty shall be and abide with him if he strive, to the full extent of his ability, to magnify his calling."—
HEBER J. GRANT.

No. 25, Vol. 93

Thursday, June 18, 1931

Price One Penny

A BELOVED LEADER PASSES

IT IS WITH the deepest sorrow that we record the death of Elder Orson F. Whitney, a member of the Quorum of the Twelve Apostles and former President of the European Mission. Brother Whitney passed away on Saturday, May 16th; funeral services were held in the Tabernacle, at Salt Lake City, Utah, on Sunday, May 17th. The following words of eulogy and condolence were spoken before a large Tabernacle audience; the services were broadcasted over the wireless—the first funeral services in the Church to be broadcasted. In addition to the sermons of President Heber J. Grant, Elder David O. McKay, and President Rudger Clawson, which follow, President Anthony W. Ivins and President Charles W. Nibley also spoke; Elder Stephen L. Richards offered the invocation, and Elder James E. Talmage, the benediction. Several beautiful selections were rendered by the Tabernacle choir and soloists.

PRESIDENT HEBER J. GRANT

We have received telephone messages from people in different sections of the country expressing regret that they cannot be present on this occasion. Had there been more time between the death of our beloved brother and the funeral, there is no question in my mind but that we would have had even more people present than are here to-day to pay their tribute of respect.

(After reading several communications expressing sympathy and praise from distant parts, President Grant continued:)

I feel that I would be justly entitled to sit among the mourners on this occasion. It was my joy to be intimately associated with Orson F. Whitney from my childhood until the day of his death. It fell to my lot to have the honour, as he had, of addressing Daniel H. Wells as father. I was intimately associated for years, day after day, with his brother "Bud," and with the late Brigadier-General Richard W. Young. From childhood until his death, I have no recollection of an unkind word ever passing between us; but I recall more than one expression of the deepest love and affection.

All the splendid things that have been said of him as a man, as a citizen of our state, as a poet, as a writer of prose, as a preacher of the Gospel, as a loyal, true man in every position that he occupied, I can endorse most heartily. I rejoice in the great gifts he possessed, in the wonderful capacity that he had for defending the truth with voice and with pen. I rejoice in his desire to learn, to grow, and to increase in good achievements. He was always studying, always improving, always going on, and never looking back. I am thankful for his great ability.

It is rather remarkable that a little literary society formed before we had any Young Men's Mutual Improvement Associations, in which he perhaps was the outstanding character, has made quite a record. From that small association, we have the President of the Church, the president of the Apostles, Brother Whitney, an Apostle of the Church, one of the brethren of the First Council of Seventy, the late Brigadier-General Richard W. Young, the first governor of the State of Utah, Sister Martha H. Tingey, the former head of all the Young Ladies' Mutual Improvement Associations of the Church, a former manager of the Church newspaper, and others who have made records for themselves.

I can endorse all that has been said regarding Brother Whitney as an entertainer, as a friend, as a man loved by all who knew him. There are no words at my command that I would not gladly use to pay my tribute of love and respect to him. In one respect I regret exceedingly that he was not permitted to live with us longer, and in another I feel that in all probability he was needed on the other side.

I was very happy that his life was spared to us after he returned from Europe. He seemed to have almost a settled conviction during that sickness that his work was finished, that it was his time to pass from this life. But I am thankful for the splendid work he has accomplished since his restoration to health after the terrible illness that he had in Europe. I cannot feel to mourn his death, except in the loss of his society, knowing as I do that he has earned a place in the celestial kingdom of our Heavenly Father, and that in very deed he will have the joy of meeting his Redeemer.

I rejoice in the splendid record he has left for his family and friends, in his devotion as a member of the City Council, as a legislator, as a member of the Constitutional Convention. I rejoice in the splendid work he performed as a Bishop in the Church, a father to the people of his ward, and above all I am grateful for the magnificent record he has made as an Apostle of the Lord Jesus Christ, a special witness of the divine mission of the Saviour. There was no doubt in the mind of Orson F. Whitney that God lives, that Jesus is the Christ, the Redeemer and Saviour of the world—none whatever.

I feel on behalf of the family to render thanks to all who have taken part in these proceedings. I thank every one who has sent flowers, those who have expressed words of sympathy, for the telegrams and letters that have come, and for all that has been done on this occasion.

The family requested that Brother Keddington sing the song he has sung, and I am sure you all feel it was an echo from Brother Whitney himself; that he felt really and truly that he was only a "pilgrim" here, and that he expected to go back where he has gone, to an exaltation in the presence of our Heavenly Father.

May God bless and comfort those who mourn. May they look forward to an eternal and everlasting union with their beloved husband and father in the next world, is my humble prayer, and I ask it in the name of Jesus, our Saviour and Redeemer. Amen.

ELDER DAVID O. MCKAY

SUNSET and evening star,
 And one clear call for me!
 And may there be no moaning of the bar,
 When I put out to sea.
 But such a tide as moving seems asleep,
 Too full for sound and foam,
 When that which drew from out the boundless deep
 Turns again home.

"Crossing the Bar" was one of Elder Whitney's favourite poems. Often you have heard him repeat it. If we could hear his voice to-day, I am sure he would approve of our quoting it at his funeral service as he has aptly applied it to others. The last stanza particularly may be taken as Elder Whitney's personal testimony:

Twilight and evening bell,
 And after that the dark!
 And may there be no sadness of farewell,
 When I embark;
 For tho' from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face,
 When I have crossed the bar.

If ever a true, loyal servant of the Master was worthy to meet his Saviour face to face, that loyal servant is Orson F. Whitney.

Death always seems heartlessly cruel, and generally indiscriminating in his calls, cutting down ruthlessly, the infant and mother alike, those unprepared to leave this life even more frequently than those prepared. However, in this instance, his first visit to the Council of the Twelve in twelve and one-half years, Death has chosen one fully prepared to face him, one whose earthly mission has been faithfully performed, and whose spirit can "meet his Pilot face to face," and feel at home in His presence!

During Elder Whitney's last days, he had divine assurance that God's benediction was upon him. Just prior to his leaving home to go to the hospital, he offered a prayer in which he said in substance: "Father, if my time has come, and thou hast accepted my work, I am ready to go. I submit myself into Thy keeping." "Immediately," said Brother Whitney, as he related this experience—"Immediately, there came over me a sweet feeling of peace and resignation, and I have felt, ever since, perfectly contented."

Thus ready for the way of life or death,
He waited the sharpest blow.

And thus by an unwavering faith and a divine assurance in the immortality of the soul, the terror of death was dissipated, and a noble life crowned in resignation and peace.

It has been said that "Nature's noblemen are everywhere—in town and out of town, gloved and rough-handed, rich and poor." In Orson F. Whitney, we find one of nature's true noblemen. Noble by birth, he was yet nobler in thought and deed. By nobility of birth, I do not refer to vested titles or worldly rank, but to inherited soul worth. Acknowledging this, giving due praise to his parents, and desiring to bequeathe to his posterity that same nobility, he writes to his children as follows:

I cannot bequeathe to you gold and silver, houses and lands. My life has not been spent in acquiring earthly riches. My parents gave me something far more precious than that which moth and rust can corrupt and thieves break through and steal. They taught me true and noble principles, and shed the light of a good example upon the path they wished me to pursue. I have tried to do as much for my sons and daughters.

Truly, he has left a legacy rich in lofty thought and virtuous deeds.

Talent and worth are the only eternal grounds of distinction. To these, the Almighty has affixed His everlasting patent of nobility. Knowledge and goodness—these make degrees in heaven.

It was in this real sense, that Orson F. Whitney was a noble-

man. He was a true gentleman. Nothing has contributed more to his gentlemanly demeanor and nobility of character than his comprehensive study and able advocacy of the principles of the Gospel of Jesus Christ.

Elder Whitney was born in Salt Lake City, seventy-six years ago, July 1st, in a little cottage scarcely a block from where this vast congregation pays him worthy tribute to-day. Seventy-five years carries us back to pioneer days. His childhood and youth knew only pioneer activities. "Herding cows and digging segoes on the hills around Ensign Peak; milking the family bovine, and driving her to suburban pastures in different parts of our then village-city, chicken raising, peach drying and other domestic industries"—these he writes "were among the occupations of my boyhood."

His education he received from his mother, later in Salt Lake City schools and in the "University of Experience."

Out of this humble though instructive environment Orson F. Whitney climbed round by round the ladder of success, until he attained the high eminence he occupied in Church and in state. In his ascendancy, service to his fellowmen was his motivating force. Loyalty to the Lord through service to the children of men was the fixed and ever shining star of his life.

Eleven children have borne his honoured name, nine of whom and twenty-three grandchildren are living to bless him as their worthy and distinguished sire. With his family relations are associated the names of Whitney, Kimball, Wells and Smoot—honoured names in Church, state and nation, to all of whom the life and labours of Orson F. Whitney have added even a brighter lustre.

As poet, preacher and voluminous writer, he served his fellowman. With the history of the state his name will ever be associated in appreciative remembrance, for service rendered not only as a statesman, but as one of Utah's best historians.

As a poet and able writer, he has expressed a loftiness of thought, which has awakened "the nobleness that lives in other men, sleeping, but never dead, which has risen in majesty to meet his own."

But it was as a preacher of righteousness, as a defender of the faith, as an Apostle of the Lord Jesus Christ, that he attained his highest honour. All his worthy traits of character, all his gifts inherited and acquired he devoted to the advancement of the Kingdom of God, his one desire to bless mankind, and to make the world better.

In poetic fervour, he writes :

Wealth wooed I not, nor power . . .
 But O! to sway, like swinging forest boughs,
 In summer breeze, men's yearning hearts and minds,
 Sway them in duty's name, in virtue's cause,

By tongue of thunder or pen of flame,
 Leaving some wise, sublime, benefic deed,
 Some word or work of merit and of might,
 To fix the fleeting gaze of centuries!

Later, when more awakening came :

Eternal life demands a selfless love.
 Hampered by pride, greed, hate, what soul can grow?
 Conceive a selfish God! Thou can'st not, man!
 Then let it shame thee unto higher things,
 Who strives for self, hates other men's success;
 Who seeks God's glory welcomes rivalry.
 Seeking not gift but giver thou shalt find,
 No sacrifice but changes part for whole.

Fare on, full sure that greatest glory comes,
 And swiftest growth, from serving humankind.
 Toil on, for toil is treasure, thine for aye;
 A pauper he who boasts an empty name.

"Great men," says Carlyle, "taken up in any way are profitable company. . . . They are the living light fountains whose presence it is always pleasant and profitable to be near." Elder Whitney was one of these "light fountains." Ever studious, he delved into the realm of knowledge and brought forth her richest treasures.

With a keen sense of justice and right, he was ever a defender of the injured and a pleader for mercy for the wayward and fallen.

Upon his highly sensitive nature a word, even a look, particularly if coming from a close associate or a friend, stirred the chords of his soul as the wind the strings of an Aeolian harp.

He appreciated agreeable company, and he made company agreeable. Quick at repartee, rich in allusion, exceptionally good in memory, apt in appropriateness, he was easily the star in any company. How we shall miss his geniality and his ever ready wit and humour!

Point out a man who has achieved success and true renown, and you will find that much of his achievement is due to a loving, devoted, inspiring wife, "heaven's last best gift to man—his gem of many virtues, his casket of jewels."

In this respect, Brother Whitney was twice blessed. His first wife, Miss Zina Smoot, sister of Senator Reed Smoot, became the precious mother of nine children. Death called her from them, and Sister Mary Wells Whitney, who is with us to-day, these children have called affectionately, "Aunt May."

To her husband, Sister Whitney has given her life's efforts. During one of my last visits to him at the hospital, he spoke appreciatingly, lovingly of his sweetheart, loving companion and devoted wife.

I am indebted to Sister Whitney and to Margaret (Mrs. Essig) for the sublime picture of Brother Whitney's last moments on this earth. For two nights, members of the family had kept constant and anxious vigil, desiring if possible to eke the strength of their loved one who was slowly but surely slipping from them. When it became apparent that he was no longer conscious of their presence, when there was no response through his natural senses to this physical environment, with increasing anxiety and even heavier hearts they hovered nearer and nearer. It became apparent to them that Elder Whitney seemed to be recognizing others—a movement of the eyebrows, a faint smile, a reaching out of the hand, as if pleased to welcome someone who had just come to him. Then they heard him say faintly but plainly, "Bud." A little later and more plainly, "Mother." Both "Bud" his brother, and his mother had died years ago. Soon his heart-beats stopped, and he was gone. I like to think that as he left his loved ones here, he met his loved ones there.

Margaret said, and others of the family added their confirmation, that she has never experienced such a feeling of peace and inspiration. "I shall never," said she, "experience a feeling so heavenly until I enter heaven itself." Truly

There was no moaning of the bar
 When he put out to sea,
 But such a tide as moving seemed asleep
 Too full for sound and foam
 When that which drew from out the boundless deep
 Turned again home.

At that very moment, the sun arose over the eastern hills, "sowing the earth with orient pearl." Sister Whitney, noticing it, said: "It is symbolical of the Resurrection, about which my husband so often preached, and in which he had unflinching faith." The darkness of the night had passed; to him it was eternal day. Death to such as he is but the door to immortal life and happiness.

No man who is fit to live need fear to die. Poor, timorous, faithless souls that we are! To us here, death is the most terrible thing we know. But when we have tasted its reality, it will mean birth, deliverance, a new creation of ourselves. As we draw near to it, a solemn gladness should fill our hearts. It is God's great morning lighting up the sky. Our fears are the terror of children in the night. The night with its terrors, its darkness, its feverish dreams, is passing away; and when we awake, it will be into the sunlight of God.

With such knowledge of man's immortality, we can unite with the Apostle Paul in saying,

O death, where is thy sting? O grave, where is thy victory?

(Continued on page 393)

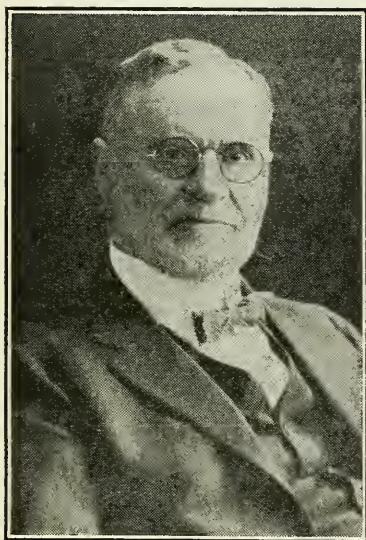
THURSDAY, JUNE 18, 1931

EDITORIAL

ORSON F. WHITNEY

ORSON F. WHITNEY was dowered with many gifts: A princely body, a noble soul and a luminous mind; the power of the orator and the skill of the debater; the understanding of the poet and the vision of the prophet. He moved through life with his gaze upward, his head in the light; and by the fire of his spiritual

comprehension cleaved mundane things and made them golden to the eye and sweet to the taste. He was a dreamer of dreams, yet unafraid of daily tasks. He loved life and enjoyed it. He could smile as well as weep—and he loved to smile. He was the friend of the many whom he stirred into richer lives, and beloved of all. He did honour to his illustrious pedigree, and was loyal to himself and his God. He was honoured by men, and the Lord was kind to him. He was one of a generation.



ORSON F. WHITNEY

and ever a poet, probing the hearts of men and events—all these he was to the full satisfaction of his people. His autobiography, completed on his seventy-fifth birthday, records these varied activities and reveals a devotion to human service so sincere as to fan into flame the embers of our half-hearted desire. His was a successful life, measured by human or divine standards, an ideal for those who would strive upward.

The moving force of Brother Whitney's life was the Gospel of Jesus Christ. Early in his life the truth of the restoration of the Gospel through the instrumentality of Joseph Smith, the Prophet, was borne in upon him, convincingly, and this testimony grew and

became stronger with each passing year. His greatest delight was to expound the teachings of the Lord Jesus Christ, and to present them clearly to the world which had departed from them. His favourite theme was the reality of the resurrection, discoursed upon beautifully at innumerable funerals. His oratory, prose and poetry, his every thought, took substance and form from the divine message which had been committed to the Church of Jesus Christ of Latter-day Saints. The Gospel was his measuring stick and interpreter. Men with such armour are invincible.

When Brother Whitney died on May 16th, all Zion mourned. We grieve to lose the companionship of those whom we love. Yet, by the token of his own life there was gladness in the thought that he had tarried so long, served so well, taught so forcefully and lived so manfully, and had left so rich a legacy of example to his people.

Orson F. Whitney still lives. Personality survives the storms of eternity. In that other land, behind the thinning veil, he will labour on, his splendid powers unhampered by mortality, for the accomplishment of the eternal, righteous purposes of the Lord. So, as we bid an earthly goodbye to our friend and president, Orson F. Whitney, we lift our eyes and we behold the vision of immortality and eternal life.—W.

A BELOVED LEADER PASSES

(Concluded from page 391)

Goodbye, beloved brother and true friend, until we meet again! You know that all your associates reciprocate the noble sentiment of true friendship penned in one of your last notes, and your brethren now say it to you :

The unselfish, loyal and devoted friendship of David and Jonathan of old, is one of the most beautiful episodes in Bible history. May our friendship be like theirs and continue undyingly through time and all eternity.

God bless you, Sister Whitney, and you his fortunate sons and daughters. May you emulate his noble life and add even greater honour to his illustrious name. May peace abide in your hearts forever!

PRESIDENT RUDGER CLAWSON

Brethren and Sisters: The passing of Elder Orson F. Whitney was a distinct shock to a host of his acquaintances and friends, as his sickness was generally unknown to the public. Of late months, he was heard to say on more than one occasion that he had never felt better and stronger in all his lifetime heretofore. This assertion seemed to be borne out by the persistent energy he put into his work both ministerial and literary.

His writings in prose and also in verse have attracted attention, and have exerted an influence for good throughout the Church in which he has held an honorable membership since his childhood days.

Elder Whitney, by reason of his genial disposition and superior talents, easily won the admiration and friendship of all who came to know him. He was a born entertainer.

His life's work, however, was rounded out and completed, first, as Bishop of the Eighteenth Ward, Ensign Stake, covering a period of twenty-eight years, and second, as a member of the Council of the Twelve Apostles for twenty-five years—fifty-three years in all.

It gives me pleasure and satisfaction to add that he was ever "anxiously engaged in a good cause." He was an earnest defender of the faith and a powerful preacher of the word of God. It can be truthfully said of Elder Whitney that he was always valiant for the testimony of Jesus Christ, his Master, and his record is without blemish. He was much beloved of his quorum associates and will be greatly missed from their deliberations.

A favourite Gospel text of Elder Whitney's was the "Resurrection," which he compared with the rising of the sun as being typical. It is interesting to note that the spirit left his mortal tabernacle at sunrise Saturday morning last.

To me, it seems as certain as the rising of the sun on Monday that Elder Whitney will come forth in the first resurrection and will rise to exaltation and glory in the eternal world beyond. Let it be remembered that he received the Gospel of Jesus Christ, obeyed all of its ordinances and in the end died the death of a righteous man.

While we mourn his departure and will greatly feel the loss of his society, we, nevertheless, rejoice with him in the possession of the inestimable prize he has won—even the gift of eternal life, the greatest of God's gifts to men.

May the Lord's blessings be upon Elder Whitney's loved ones who are left behind—his devoted, faithful wife, his children and grandchildren. May they be comforted in this hour of bereavement; may they be able to say with Job of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." I humbly pray through Jesus Christ, our Redeemer. Amen.

SUMMER PRIESTHOOD AND ALL-AUXILIARY GUIDE

DURING the months of July, August and September, a very excellent program has been outlined for all Districts of the British Mission. We realize that summer conditions make attendance on several nights of the week less possible than during the winter season. We also recognize that one only grows in

Gospel truth and knowledge to the extent that he studies and applies those principles of truth. Like everything else in the universe, the truths in religion can only be acquired and retained by constant endeavour and search. With such things in mind, in order to reduce the number of evenings taken, while at the same time desiring to give the needed opportunity for growth and study, we have worked out a summer program and schedule that should prove highly interesting, instructive and entirely worth while. The plan referred to is as follows:

FIRST WEEK. During the first week of each month, all Priesthood and auxiliary organization members will meet together in one meeting, on the most convenient night of the week, under the direction of the Branch Presidency. An excellent lesson course will be prepared and sent out to the Branches in the *Summer Bulletin*.

SECOND WEEK. All Priesthood and auxiliary members will meet on their regular meeting night—the same as during the winter season. At this time, the Priesthood will study their regular lesson course (see Priesthood portion of this issue). The Relief Society sisters will sew in preparation for a bazaar. The Mutual Improvement Association will carry out the program outlined in the Auxiliary issue of the *Star*. The Bee-Hive organization will follow out their regular lesson course.

THIRD WEEK. All Priesthood and auxiliary organizations will meet in one meeting on the most convenient night; the Branch Presidency will resume the charge of the program. Lessons on Genealogy will be prepared and sent out in the *Summer Bulletin*.

FOURTH WEEK. Priesthood and auxiliary organizations will meet in a Branch social, again under the direction of the Branch Presidency. Game suggestions will be sent out along with the other information in the *Summer Bulletin*.

FIFTH WEEK. All Priesthood and auxiliary organization members will meet together in one meeting on the most convenient night of the week, under the direction of the Branch Presidency. The lesson material for this meeting will be sent out in the *Summer Bulletin*.

IMPORTANT ANNOUNCEMENT

During the first week in August, all organization members of all the Branches will assemble together for a big District out-door program. Each District President will arrange for the most convenient day of the week, and the most opportune time for this gathering. Encourage all members to join in the fun and the festivities of that occasion.

Please closely follow the *Star* and the *Summer Bulletin* for a successful summer's activity.

A. WILLIAM LUND.

PRIESTHOOD

(FOR information referring to summer activities, see "Priesthood and All-Auxiliary Guide" in this issue.)

SECOND WEEK. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 7—"Organization and Government of the Church." Study the diagram dealing with the General Authorities and General Officers of "The Whole Church." Study the diagram only as far as "The Stake" authorities bracket; then study the subject matter from page 38 to "Stake Authorities" on page 40. Objective: To point out that "the effective government of the Church requires under the revealed word of God, certain territorial divisions with corresponding officers;" to also call attention to the offices in and the duties of those who are in presiding positions over the whole Church.

1. For efficient government over its members, how is the Church divided territorially?

2. What, in the prophetic sense, is the meaning of the word "stake"?

3. Enumerate briefly a few features that distinguish "stake" from "mission" organization? How are stakes divided? Missions?

4. Enumerate the duties of the First Presidency. How are they appointed and in what manner are they sustained, etc.?

5. What quorum is often referred to as "special witnesses of the Lord," and what are the duties that devolve upon those so-called?

6. How is the Presiding Patriarch of the Church appointed? The stake Patriarchs?

7. How many men are sustained as prophets, seers and revelators of the Church?

8. Over whom do the First Council of Seventy preside? What is their prime objective? Under whose immediate direction do they labour?

9. Which quorum presides over the temporal affairs of the Church? Enumerate works that might be termed and regarded as wholly "temporal" in their nature.

10. Who are the General Officers of the Church? point out the nature of the duties of each officer.

Enter into this lesson material with real enthusiasm. The subject matter under our consideration at the present time is highly important, and is excellently written. The matter of authority is especially important, and we must try our utmost to acquaint ourselves with the calling and duties of all Priesthood bearers. Knowledge is necessary to enable one to conduct himself like a man—to be a true servant of God. Assign the lesson a week in advance, and encourage all to read the lesson material before the class period.

G. D. W.

SUNDAY SCHOOL

SACRAMENT GEM FOR JULY

AGAIN we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

CONCERT RECITATION FOR JULY

(I Corinthians 15: 19-21.)

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

GOSPEL DOCTRINE DEPARTMENT.

July 5. Uniform Lesson. Subject: Dangers in the Use of Alcoholic Drinks.

July 12. Lesson 21. Recreation. Texts: Gospel Doctrine Lesson No. 21, and Gospel Doctrine Lesson No. 5 (for review purposes). Objective: To stimulate a desire on the part of class members to participate in the Church recreational program.

July 19. Lesson 22. Fast Offering. Text: Gospel Doctrine Lesson No. 22. Objective: "If members of the Church would pay their fast offerings, there would be none go hungry."

July 26. Lesson 23. Tithing. Texts: Gospel Doctrine Lesson No. 23, Doctrine and Covenants, Sections 119 and 120. Objective: To emphasize the necessity for the law of tithing.

OLD TESTAMENT DEPARTMENT.

July 5. Uniform Lesson. Subject: Dangers in the Use of Alcoholic Drinks.

July 12. Lesson 19. The Period of Isaac. Text: Sunday School Lesson No. 19. Reference: Genesis 21: 3 to 35: 29. Objective: It has become a commonplace statement among Latter-day Saints that God in His dealings with men has often selected simple, humble and faithful men to do His work. Show that the life of Isaac illustrates this statement.

July 19. Lesson 20. The Period of Jacob. Text: Sunday School Lesson No. 20. Reference: Genesis 25: 19 to 36: 1. Objective: To point out the fact that with Jacob and his life, we come to the place in Hebrew history which may be called formative. We find in this period the fundamental economic, ethical and political institutions and ideals of the future Hebrew nation.

July 26. Lesson 21. The Beginning of the Israelites. Text: Sunday School Lesson No. 21. Reference: Genesis 32: 28, 35; 9-15, 49; Numbers 2: 1-31. Objective: To impress upon the students the proper meanings of the word Israel; the importance of the term in the religious history of the world; and the great significance of Israel in the Gospel's story.

PRIMARY DEPARTMENT.

July 5. A Picture Lesson. (Refer to page 306 of the May, 1931, *Instructor*.)

July 12. Lesson 109. Walking on the Water. Text: Matt. 14: 22-23; Sunday School Lesson No. 109; Weed's *A Life of Christ for the Young*; *Jesus the Christ*, etc. Objective: "All things are possible to him that believeth."

July 19. Lesson 110. Christ Stills the Tempest. Text: Matt. 8: 23-27; Mark 4: 35-41; Luke 8: 22-26. References: Sunday School Lesson No. 110; Weed's *A Life of Christ for the Young*; *Jesus the Christ*, etc. Objective: "All things are possible to him that believeth."

July 26. Lesson 111. Jesus and Nicodemus. Text: John 3: 1-16; Sunday School Lesson No. 111. Objective: Baptism by immersion is essential to enter God's kingdom.

—From *The Instructor*, May, 1931.

It is suggested that the two and one-half minute talks be based upon the following topics: "Explain the doctrine of the Church relating to fast offering," and "What physical benefit comes from fasting?" Kindly see that these topics are assigned one week before they are given.

W. KENNETH LUND.

MUTUAL IMPROVEMENT ASSOCIATION

WITH the end of June will come also the conclusion of an excellent lesson course. We have all been highly blessed and strengthened in our knowledge and testimony of the Gospel as a result of more greatly familiarizing ourselves with present day revelations of the Lord. Our knowledge of His plan, coupled with the greater comprehension of our duties, have been some of the important features of the lesson course. We have learned to appreciate the Doctrine and Covenants to such an extent that we will continue to draw from its source of information and inspiration by earnest and prayerful study.

(For outline of summer activities, refer to "Summer Priesthood and All-Auxiliary Guide," found in this issue.)

SLOGAN: "We Stand for Loyal Adherence to All Latter-day Saint Ideals."

SECOND WEEK. Opening exercises. *Preliminary Program:* Slogan talk—Show that attendance at meetings at all seasons of the year is a Latter-day Saint ideal. Have a sister give a five-minute re-told story, with a good application. The class period is to be taken as an “open question” evening. Every member is to come prepared with at least one question which he desires to have answered. As long as meeting time permits, these questions will be discussed consecutively by all of those in attendance. The remainder of the time is to be turned over for a debate upon, “Resolved: That Advertising Should be Controlled by the Government.” Excellent material for this debate can be gleaned from magazines, books, and from one’s own experience. Allow four minutes for the main talks, and two minutes for the rebuttals.

Enter into the summer work with enthusiasm!

G. D. W.

BRISTOL DISTRICT CONFERENCE

A SPLENDID FEELING and spirit prevailed during the spring Conference services of the Bristol District, held in the Idmiston Hall, Cheltenham, on Sunday, May 31st.

At the morning session, after the administration of the Sacrament, a pageant, “The Gospel Story,” was presented by the Mutual Improvement Association of the Bristol Branch. An address was then given on the auxiliary work in the Church, followed by several brief talks from the missionaries.

President A. William Lund, at the afternoon service, told of the recent changes in the General Authorities of the Church due to the death of two of our beloved leaders. The General Authorities of the Church were then sustained, and a report was given of activities in the District during the past six months. Elder G. Dwight Wakefield then gave an illustrated lecture on the progress of the Latter-day Saints, and of the scenic beauty of Utah.

Several of the missionaries gave brief addresses at the evening meeting on vital Gospel themes. President Lund, the principal speaker of the Conference, gave an inspiring discourse upon the restoration of the Gospel.

Uplifting musical selections, rendered between speakers, contributed much to the spirit of the Conference. All sessions were well attended.

There were present: President and Sister A. William Lund, and Elders G. Dwight Wakefield and William Kenneth Lund, of the British Mission Office; President Glenn N. Hart, and Elders Lewis A. Phelps, Willard M. Yates, Sidney G. Atkin, Rex A. Meeks, Bert W. Bellamy, H. Vernon Clegg, David L. Rowley, Jr., Abner W.

Snarr and Frank S. Naylor, Jr., all of the Bristol District; Elder Harold E. Dean, of the London District; Elder Andrew R. Cluff, of the Portsmouth District, and Elders W. Layton Barlow and Alma B. Knapp of the Welsh District.

ELDER SIDNEY G. ATKIN, District Clerk.

FROM THE MISSION FIELD

Appointment and Release: On June 7th, Elder Leo E. Bevan was appointed President of the Newcastle District to succeed Earl B. Cragun, released.

Transfers: The following missionaries have been transferred from and to the Districts specified, on June 5th: Elder Leon Whiting, Liverpool to Welsh; Elder Arthur L. Burrell, Scottish to Norwich; Elder LeGrande Sharp, Manchester to Scottish; and Elder Elbert G. Adamson, Norwich to Manchester.

Doings in the Districts: *Manchester*—Members of the Manchester Branch enjoyed a ramble from Darley Dale through Matlock and surrounding country on Whit-Monday, May 25th.

Nottingham—On Whit-Monday, the members of the District held an out-door contest and picnic at Woolaton Park, Nottingham. Games and foot-races engendered lively interest. A trip through the Woolaton Park Museum was educational to all, and a fitting climax to a wonderful day.

Portsmouth—A Sunday School was commenced in the Brighton Branch on April 26th. A keen interest is being manifest in this organization by many of the children of the city who are non-members of the Church. Due to the hearty response to the Gospel message by the friends in the vicinity, a Primary Association was organized on Monday, May 11th. The numbers are growing each week, and signs indicate that a great work is being accomplished.

The Saints and friends of Aldershot enjoyed themselves at an outing held at Frencham Pond on Whit-Monday. Games were played and refreshments served to all present.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL